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FOR THE GOSPEL MESSENGER.

### A NEW-YEAR'S SERMON.

*Haggai, i. 7.*

"Thus saith the Lord of Hosts; consider your ways."

TIME, that never stops or lingers in his unceasing flight, has brought us to the beginning of another year, but who shall see the end? The wheel of life has completed one more revolution; it has one less remaining to be made. We are advanced one step further in the progress of our pilgrimage, we are one step nearer to its end. Another year of life has been added to the number of those for which we shall be called to give account, and the same space cut off from the limited period allowed us for preparation. Reason then, no less than nature, and the custom of society, calls on us to pause for a moment, and from the point to which we have attained, to look back upon the space we have passed over, and forward upon that which may yet remain before us. Upon the past we *can* indeed turn our eyes; but the impenetrable future, God only can explore. Yet will it not be without instruction, if we direct our meditations to the lessons which that uncertainty is fitted to convey. "The thing that hath been," says the wise preacher, "is that which shall be;" from that which has already happened, we may learn what is likely to happen, and from contemplating the past, we may derive wisdom to improve the future.

The flight of time is in itself imperceptible. It addresses none of our senses. It utters no voice which we can hear; it leaves no track which we can see; but it nevertheless hurries onward with unremitting speed. To the benevolence and the wisdom of the Creator, we owe those kind regulations of nature by which we are enabled to mark the progress of time, and to ascertain the lapse of our existence. It was for this that he appointed the luminaries of heaven, to be for signs and for seasons, and for days and for years: and it is only by the return of that sun, which he hath set up in the firmament, to the same point of the visible heavens from which he set out, that we are now notified of the commencement of another year. It is God himself, then, who addresses us in the language of nature: it is God himself, who now utters the impressive warning to each of us, "another year of thy short life is ended; pause then, and consider, remember thou art mortal."

My brethren, it is a solemn voice that now calls us to self-recollection. Let us then, with the solemnity which it demands, devote the present moments to the discharge of this necessary and useful duty; and may the blessing of God attend our reflections, and make them effectual to the amendment of our hearts, and of our lives.

The present is a season of rejoicing and congratulation. It is perhaps justly so. Man ought always to rejoice in the mercies of his maker, and to be thankful for them; gratitude is no less our duty, than the cheerfulness which accompanies it, is our privilege. Let us not check these welcome emotions, but let us make them worthy of a reasonable being; let us direct them to their proper object, and derive them from their proper source. If we rejoice, let us joy in the Lord, and glory in the God of our salvation. Let us thank him for all his goodness, and praise him "for the great benefits that we have received at his hands;" let us be glad because "he hath not dealt with us after our sins; nor rewarded us according to our wickedness;" because "he hath saved our life from destruction, and crowned us with mercy and loving kindness." If life be a blessing, and who does not deem it such, we have surely reason to be grateful to Almighty God for having added another year to the period appointed us on earth. It is of his mercy that we have not been consumed; it is of his mercy that we are yet left to praise him in the land of the living. It is of his mercy that we have been spared one more year of life, while so many have fallen around us, to prepare for that account which we shall be required to render up before his bar, of the capacities and the means of good committed to us: one more year to repent of our sins, to turn from the way of wickedness, to correct and reform our evil habits, to begin the life of virtue, to fill up the scanty measure of our good deeds, to think of, and prepare for death. And does not this forbearance, do not all these benefits, claim our gratitude and thankfulness to God? Let us but imagine, that the dread messenger, who in the year past, has borne the fatal summons to so many of our kindred, our friends, and our acquaintance, had laid his iron hand upon us? Were we then prepared to quit this world and all its endearments? Were we then ready to appear before the pure and holy Judge of heaven? Who does not shrink from the thought of such a summons? Let us then humbly praise God for his mercy in having spared our lives, and given us a little longer time to make preparation for that fearful event.

But while we acknowledge and adore the mercy and goodness of God, in having forborne to summon us before that awful judgment, which we were perhaps so little prepared to meet, while we rejoice that we are permitted to stand here this day to praise him in the land of the living, there are other points of view in which a retrospect of the past year, may, to some at least, amongst us, present an occasion of sorrowing rather than of joy. Life, like all the other benevolent gifts of the author of all good, is either a blessing, or otherwise, according as it may be employed. To the faithful servant of Almighty God, the sincere disciple of Jesus Christ, to him who delights to do the will of his maker, it is an inestimable blessing. It is the price put into his hands to purchase an eternity of happiness; it is the

means of ensuring to himself an immortality of bliss beyond conception. But to the impenitent sinner, to the fool who saith in his heart, "there is no God," or who, trembling at the name of the Almighty, yet provokes him to anger by wilful contempt and disobedience of his laws, to such, life is *not* a blessing; it is a fatal gift; it is a snare, and a pit, in which lurk everlasting destruction. How has it been with us? What reflection does the review of the past year of *our life* bring with it? Has it advanced us one step nearer to heaven, and to happiness? Or has it only sunk us deeper in guilt and perdition? Are we, at this moment, better prepared to stand before the bar of God, than we were, when that year commenced its progress; or have we only added to that confusion, which shall overwhelm the sinner in the presence of his judge? Have we approached any nearer than we then were, to the perfect standard of Christ, the standard of Christian holiness and purity? Have we added to the measure of our Christian virtues, as God has added to the measure of our days? These are serious and solemn questions; and they must one day be seriously answered. In the book of God is recorded every action, every thought, not only of the year past, but of our whole lives. That book shall without fail give judgment, for or against us. "Judge therefore yourselves, brethren, that ye be not judged of the Lord." "If our hearts condemn us not, then have we confidence towards God, but if our hearts condemn us, God is greater than our hearts, and knoweth all things." The misdeeds of the past, it is true, we cannot recall. The year that is now ended is with the years beyond the flood; it is beyond our reach, and whatever it may have borne with it of good, or of evil, is irrevocable. But although we have not power to bring back the past, although we cannot hope to live again the wasted years of life, there is by the mercy of God, a redeeming spirit, commissioned to wash out the stains it may have left: there is a fountain opened for sin, and for uncleanness, and every one that will, may draw freely of the waters of life. To this pure fountain then, to the sacred blood of the covenant, let all repair, and humbly seek, by sincere and heartfelt sorrow for the past, by undissembled penitence, and by a lively faith in the redeeming sacrifice of Jesus Christ, to propitiate the offended justice of God. He will not refuse to hear and to forgive all who come to him in sincerity.

But let us remember that we have also to provide for the future, no less than the past. Of what avail will be the remission of past offences, if we go on still renewing the guilty amount? Of what avail will be our penitence, if we do not for the time to come, amend and reform our lives? To this duty the present season impressively calls us. The retrospection of the past year is suited to enforce the necessity of an immediate and a resolute attention to our best interests, by the testimony it has borne to the uncertainty of our lives. Our days, we know, are but an hand's breadth, and our years but a span. At its longest duration, what is the life of man? And what security have we that *ours* shall be protracted beyond the present moment? Yet the concerns of eternity are forever deferred to the doubtful and precarious future. It becomes a rational and moral being to weigh and consider



the consequences of his actions; to control and direct them with a view to his happiness; to proportion the means to the end, and the efforts which he makes, to the good which he hopes to attain. Let us act in consistency with this principle. Can we stand upon the edge of a precipice, and behold, unmoved, our companions precipitated into the abyss? Yet can we loiter, and trifle, and sport upon the brink of that eternity, into which we see, every moment, our fellow mortals slipping from beside us; into which we behold, and feel, our dearest friends dragged even from our arms. Is this the conduct of a *reasonable* being? Is it conduct worthy of a being destined to immortality, to be indifferent whether that immortality be spent in the presence of God, and the delights of heaven, or in the realms of darkness and perdition? Reason and nature forbid the thought. Awake then, sinners, from this fatal lethargy; open your eyes to the danger of your situation, and make one effort to escape, before it be too late. Perhaps there may yet be time for reformation, before the final summons shall be announced. But there is not a moment to be lost. In the counsels of the Almighty, your fate is already determined. Were it possible for human eyes to explore the mysterious pages of the secret book of fate, it is little less than certain that some of those who now hear me would read their names in that page whereon are registered the destined victims of the coming year. The events of futurity, God, in his wisdom and his goodness, has ordained to be sealed up inscrutably from human knowledge: but in the government of the world, and in the events of life, he exhibits the ordinary rules of his providence. The experience of the past then, is a reasonable ground on which to form our estimates of the future; and this experience justifies the indubitable conclusion, that, before the termination of the year which we are now commencing, some among us shall be laid low in the dust. Of those who were assembled in this place at the beginning of the year just ended, are all still numbered with the living? Have none of *them* been called by the almighty summons out of time into eternity? Do we count no diminished number? Do we mark no vacant place? And are *we* exempt from the common lot of mortality? Presumptuous thought! What peculiar claims have *we* upon the long suffering forbearance of the Almighty, that we should dare to hope for such an exemption? And shall not then the close of this same year, which we now so gladly hail, find vacant some of those places which *we* now fill? It is alas! but too certain. The insatiate enemy of our race is not yet appeased. The devouring grave is not yet satisfied. Victim after victim must still be immolated, the ties of kindred and of friendship, must still be torn asunder, till the relentless enemy himself shall be destroyed, and death be swallowed up in victory. Until then, man will not cease to be mortal. But the knowledge of our individual destiny, the Omniscient does not vouchsafe to grant; and it is this very uncertainty which ought to plead most strongly with us the necessity of a constant and vigilant preparation for that fate which is inevitable, which cannot be *long* delayed, and which may be much nearer than we imagine. This very year shall be, without doubt, to some of us, the close of all earthly



hopes and cares. What names are inscribed upon the fatal lot, God only knows; *we* perhaps may learn the fatal secret sooner than we desire. Let us imagine that it is our own; and let us put seriously to our consciences this solemn appeal, "art thou prepared to die," The irrevocable sentence has already gone forth from the Almighty, "this year thou shalt die." Let each of us, my brethren, lay it solemnly to our hearts. Let us believe and be persuaded that it is addressed to ourselves. It demands no stretch of imagination to conceive this—it asks no sacrifice of reasoning, or of probability, to authorize this concession. What is the strongest and best guarded fence of probability, that any one amongst us can raise up around his life? What is the mighty host of guardians that stand up around the frail tenement of our mortality? The sad experience of the past shall defeat them all. Do we oppose to the arrows of the destroyer the strong shield of health, of youth, of manly vigour? All these alas have been found too slender to withstand the rude assault. Do we hope to mitigate the wrath, or bend the purpose of the relentless messenger by the smiles of infant innocence, or the graces of maiden beauty? These too, alas, have pleaded in vain. These too, have been of no avail to stay the uplifted arm. Shall the hoary head of age find protection in its grey hairs? Shall the shield of faith, or the breast-plate of righteousness, or the buckler of Christian worth and virtue prove a defence? Alas, what has the past year taught us? What is the painful and deep-written testimony of our memories? Away, then, with the flattering and fallacious hopes that youth, or age, or beauty, or worth, would build up around their feeble possessor. All these have been fruitless; all these have bowed before the invincible destroyer.

Wherein then shall *we* presume to trust? In what protector shall we place our confidence? To what shall we cling for safety? Earth itself cannot afford us protection: all human power is vain—the arm of the Omnipotent, who can arrest? When the irrevocable decree has once gone forth, who shall stay its execution? It *has* already gone forth against some in this assembly. The fatal sentence has been already pronounced. Think not the dreadful warrant is awarded against thy neighbour—it is thine own. Pause, then, and consider. Thou hast but a year to live:—perhaps not a year. This month, this week, this very day, the sentence may be fulfilled. What then is thy duty? "Prepare to meet thy God."

Can it be necessary for Christians, with the holy records of the divine will in their hands, to be taught what is the nature of the preparation to be made by them? What is the buckler with which to arm themselves against the fears of Death? The irresistible destroyer, faith cannot indeed arrest, but it can deprive him of all his terrors. This is the Christian shield. If, my brethren, we are this year to die, let not that event come on us unprepared. We have now a timely warning; let us *not* neglect it. The only sure method to disarm death of his terrors, is to reflect seriously and frequently on his approach. Those upon whom he comes unexpected, he will probably find unprepared; and they who are unprepared, will most assuredly tremble before him.

Let us then, have the wisdom to expect him every year,—nay, every hour: this is our first duty, and if we fulfil this, it will teach us every other. If we expect to die, we shall doubtless begin seriously to “*consider your ways*,” to examine our past life, and perceive how far even its best portion falls short of the standard of the Gospel, and how much of it is opposed to the commandments of God; we shall feel deeply the necessity of repentance, and of reformation. Let me then, earnestly exhort you humbly and deeply to “repent of your sins past, to acknowledge and bewail your manifold transgressions,”—to reflect on the condemnation and the misery of sin—to “have a true and lively faith in Christ your Saviour:” to rely upon his all atoning sacrifice for acceptance:—to dismiss all confidence and trust in your own worthiness; and at the same time, to resolve and endeavour, by the help of God’s grace and your most earnest efforts, to walk worthy of your Christian name and profession. Let me entreat each and every one of you, to enter upon this coming year, with the belief and expectation that it is to be your last, and to prepare accordingly. And may God so impress upon our hearts all the admonitions of his Providence, and the counsels and instructions of his holy word, and so guide our lives in conformity with the same, that whatever events betide, we may always be found submissive to his will, and ready to obey his summons; that whether we live, we may live unto the Lord, and if we die, we may die unto the Lord, so that living or dying we may be his, both now and evermore.

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FOR THE GOSPEL MESSENGER.

EXTRACT FROM A SERMON,

*December 22, 1833, at St. Philip’s Church, on the occasion of opening the New Organ.*

“From this brief review of the scriptural authority for, and the design, and advantages of Church music, we pass to set forth some rules for conducting it with propriety and effect. ‘I will sing with the *understanding*,’ says St. Paul. True devotion is the united offering of mind and heart. The Publican was not only humbled and anxious, but his *understanding* recognized the truth that he was a sinner, and that God was merciful. The prodigal not only felt his wretchedness, but his mind traced it to his own ill conduct, which he acknowledged in his prayer, ‘Father I have sinned, and am no more worthy to be called thy son.’ If I sing in an unknown tongue, or in words I do not understand, my spirit singeth but my understanding is unfruitful, my understanding is not engaged, as it ought to be, in every act of devotion. This is St. Paul’s first consideration in favour of his rule. His second reason is the instruction of the congregation generally. If the words sung are intelligible, they become the vehicle of instruction. But if the words are unintelligible, ‘how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest. For thou verily givest thanks *well* but the other is not edified. In the Church I had rather speak

five words with my understanding that by *my voice I might teach* others also, than ten thousand words in an unknown tongue.' This rule of the Apostle, of course implies a care, that the hymn contains *sound doctrine*. 'The opening of my lips,' says Solomon, 'shall be *right things*.' 'That which came out of my lips,' says Jeremiah, 'was *right things*.' Our Church leaves no part of her worship to individual discretion, or rather, indiscretion. Care has been taken in selecting and altering (where necessary) the version of Psalms and the Hymns, 'allowed to be sung.' The sentiments they contain are plain to an ordinary understanding, and wholesome *for all*, and if we comprehend their meaning, and recognize the truths embodied in them, we shall not fail when we sing them, to sing with the *understanding*.

The other rule laid down by the same Apostle, is at least equally important, 'I will sing with the *Spirit*.' Whether Spirit means here, 'the Holy Spirit,' or simply, feeling, is not material, for if there be correct feeling, if the heart be right, we cannot doubt, that the holy Spirit of God will assist the endeavour to praise him. The same rule is repeatedly enforced in the sacred Scriptures, impliedly by our blessed Lord, when he reproved the Pharisees for honouring him with their lips, but their heart was far from him; by Isaiah, in his charge against the Jews: 'your lips have spoken lies;' by David, 'my *heart* is fixed O God, my *heart* is fixed, I will sing and give praise,' 'O Lord give ear unto my prayer that goeth not out of *feigned lips*,' and more explicitly by St. Paul where he exhorts to sing with grace in the *heart*, and to make melody in the *heart* to the Lord. Music then in which the heart is not concerned, which is not dictated and animated by pious feeling, is not appropriate in the Church. And hence the impropriety, I should say the impiety of introducing *mere* singers, and performers to take a part in this solemn act of worship, persons who however remarkable for their voice, taste, and skill, are entirely destitute of piety. It is not intended to say that none should sing or perform on the organ but the eminently pious, but it is said, that Church music implies and requires devout feeling, and that the leaders ought to possess, and cherish the emotions of piety, in some degree at least. Indeed the chief charm of music is, the perfection of it depends upon, what is called 'expression,' that is the indication that the heart moves the voice and the hand. Now how can this expression, in religious music be given, unless there be religion in the heart. 'O Lord, open thou my lips, and my mouth shall shew forth thy praise.'

A third scriptural rule on our subject (and it will be recollected we have given none other than *scriptural* rules) is that all should participate in the pious oblation of which we are speaking. The terms are general. 'Let *every thing* that hath breath praise the Lord,' 'O sing unto the Lord *all* the earth—make a joyful noise unto the Lord *all* ye lands.' It is the *whole* congregation at Colosse, whom St. Paul exhorts to teach and admonish one another in spiritual songs; and so at Ephesus, *all* the brethren are counselled to sing and make melody to the Lord. In the primitive Church, says St. Chrysostom, 'women and men, old men and children differ in sex and age, but they differ not in the harmony of singing hymns, for the Spirit tempers all their voices toge-



ther, making one melody of *them all*." The general effect will of course be improved by the union of many voices, and he who unites will be more moved, than he who only listens, while the latter is in danger of having his mind wandering from the solemn thoughts, which ought to occupy it in the Church. But it is said, all have not the ability. If only a few are capable of conducting this part of the worship, surely "the many" can be conducted, those may lead, while these follow. And if there be any who cannot *even follow*, they should not consider themselves excusable, until due means have been used to correct the deficiency. Surely it is worth some expense of time and study, to qualify oneself to sing the praises of our God and Saviour.—And, my brethren, may we not find an invitation, and an incentive to do so, in the sight and the hearing of that noble instrument provided by your liberality? Good music and good poetry are certainly desirable—but the gratification of the taste and the ear is beyond all question, a subordinate matter in the Church, and therefore reason and Scripture concur in teaching, that *all* should take a part in the music—that the hymn should contain only sound doctrine, and that pious feeling should raise the voice and move the hand, in fine that the whole act of praise should be subservient to Christian truth, and sincere piety. In consistency with these rules, and agreeably to these principles, we are told that "the psalmody of the first Christians was *plain*, simple and solemn." One of the early councils in a brief address said "see that thou believe in thy *heart*, what thou singest with thy mouth." "Religious harmony," says Collier, must be moving, but noble withal; grave, solemn and seraphic, fit for a martyr to play and an angel to hear."—"Great care (says Bishop Horne) should be taken to keep the style of it chaste and pure, suitable to holy places, and divine subjects. The light movements of the Theatre, with the effeminate and frittered music of modern Italy should be excluded, and such composers as Green and Handel, &c. should be considered as our English Classics in this sacred science." And a Bishop of our own diocese: "There arises an absurdity in making it a matter of mere entertainment, or of vain shew. All kinds of music, which have no tendency to aid and gratify devotion, ought to be banished from the house of God. Whatever charms such music may have at suitable times, and in proper places, it is unfit in the *Sanctuary*."

It remains to make a brief application of our subject. Psalmody, we have seen, is peculiarly appropriate to signify devout admiration, thankfulness and gladness. Will you deny to your Maker and Redeemer such a homage, and may I not add, will you deny to yourself such a pure and high enjoyment? Will you deprive your fellow men of the benefit of your example, and the incitement of your melody? When as men, and much more as Christians, we all have such reason to adore the perfections of God, to acknowledge his mercies, and to lift up the heart in devout gladness, shall we observe a cold silence, reserving our melody to honor mere mortals, and to indulge a carnal joy, a joy which is concerned with a perishing world—which ought not to be intense, and of necessity is short lived? While so many abuse their musical powers, shall the Christian cherish no zeal, or less

zeal in the cause of virtue and piety, and neglect to praise, or coldly praise his divine Father, Redeemer and Sanctifier? It is generally admitted that sacred music awakens and elevates the pious and benevolent affections. Is *our* piety and charity so constant and exalted that we need no instruments to sustain and raise it? The Pythagoreans used music to dissipate the dulness of the mind, and with the same view, Bishop Ken, on rising, had an air played. Have we no dulness of heart, no distraction of mind, no need of spurs, and remedies? Yes Christians, we have not only most just cause to sing, and may derive both pleasure and benefit from the devout exercise, but we are commanded to sing; encouraged to do so by the examples of saints and angels, and of our blessed Lord himself, and provided by divine inspiration, with a whole book of Songs. "O come then let us sing unto the Lord." "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips." Let us save ourselves from self reproach, and secure the satisfaction of being able to say with the psalmist, "I have not *refrained* my lips, O Lord, thou knowest." We must remember to worship God in spirit, and in truth, with our heart and soul. But while we do *this*, let us not leave the other undone, but adore him with our bodies also, which are his. Let us not by silence leave room for the suspicion, that we are ashamed to be heard praising God; that we have no piety, or are indifferent as to its growth in our own hearts, and the hearts of our fellow worshippers;—that the precepts and examples of holy Scriptures cannot move us, and that we have no taste for, and no desire to participate in, the song of the blessed in heaven. Let the congregation on earth, absent in body but present in spirit, with the congregation in heaven, unite their voices and their instruments in praising him, that sitteth upon the throne and the lamb—and, when time shall be no longer, the whole body of the glorified, shall join in singing the same anthem, through the everlasting ages.



#### SERMON IV.

*Colossians iv. 1.*

"Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven."

In my last Sermon, I noticed *some* of the advantages, attending a due compliance with the great and indispensable obligation of bringing up our slaves, in the knowledge and fear of Almighty God. I proceed to mention other advantages. The children of Israel had the highest veneration for the ark of the covenant, because God was pleased to manifest his divine presence in a more particular manner from the mercy seat which crowned it:—so that when it was taken by the Philistines, they considered themselves as lost and undone, the glory and protection of God being departed from Israel. When it was afterwards brought home, and at its second removal was lodged some time at the house of Obed-Edom, the Lord blessed Obed-Edom, and all his household, and all that pertained to him, because of the ark of

God. If, then, such blessings do follow the presence of the Almighty and since our Saviour hath promised, that where two or three are gathered together in his name, there will he be in the midst of them: May not every Christian family, wherein the worship of God is established, and the servants brought up in his faith and fear, be looked upon as having the Ark of God within their walls? And may they not expect an equal blessing with Obed-Edom, from the happy influence of that divine presence, which is so positively *promised* by him that is faithful, and in whom all the promises of God are yea and Amen, and which nothing but their own neglect and contempt can ever deprive them of? And doth not every person, who suffers his slaves to remain in ignorance and idolatry, so far deprive himself and his family of the comfort of that divine presence, which is accompanied with so many blessings: and provoke that God to hide his face from him, who is of purer eyes than to behold evil, and cannot look upon iniquity?

He then that covets good servants; he that is desirous of God's blessing upon his own and their labours, and upon all that he hath in the house, and in the field; he that would assure himself of the favour of heaven, and a comfortable enjoyment of earthly good things, let him strive to bring up his slaves and family in the knowledge and fear of God: and let him depend upon it, that he, who is truth itself and cannot lie, will be faithful and just in performing his promises; will bestow upon him whatever advantages are suitable to his condition, and deny him nothing which is necessary for his comfort here, and is at the same time conducive to his eternal welfare hereafter.

But now, a fresh scene of blessings opens itself to our view, and leads us to consider the advantages which arise from the instruction of our slaves in the knowledge and fear of God, with respect to a *future state*: wherein we shall find the motives grow stronger, and receive an additional force, in proportion as the good things of another life are more valuable and lasting than the good things of this life.

It is no small advantage, arising from the instruction of others, that we ourselves grow more knowing in the things we strive to show them. Those who have taken the pains of catechising their children, (I do not mean such as barely teach them the questions and answers by rote, but such as also labour to make them apprehend the meaning and understanding of the principles of the Christian religion,) must needs have found by experience, how much themselves have increased in the knowledge of God, by endeavouring to impart it to their little ones. And, for myself I cannot but own, with unfeigned thanks to Almighty God, who has called me to be your Pastor, that the necessity I am under of providing instruction for my beloved flock, hath been the source of much comfortable spiritual knowledge to me: and that the consideration of every single subject, which I endeavour to explain in this place, discovers more and more to me of my own ignorance in things, which I thought myself sufficiently master of, till that attempt hath shewn my mistake, and convinced me of my great deficiency.— If we would but duly consider the inestimable value of this knowledge, and the great danger of neglecting it: that Solomon pronounceth the



man to be happy who findeth wisdom, and getteth understanding; and the merchandize of it to be better than the merchandize of silver, and the gain thereof than fine gold; and our blessed Saviour hath declared this to be life eternal, that we may know the only true God, and Jesus Christ whom he hath sent: if we would but call to mind, that the Jews (who were the chosen of God) were sent into captivity, because they had no knowledge; and because they were a people of no understanding: therefore he that made them would have no mercy on them: if we would but reflect that these punishments, and this loss of God's favour and mercy, were not owing to their want of sense, or of human learning and cunning, but to their neglect of applying themselves to the study of the laws of God; as appears from his description of them, by the mouth of the Prophet Jeremiah:—My people is foolish they have not known me; they are sottish children and they have no understanding; they are wise to do evil, but to do good they have no knowledge; and that they were destroyed for lack of this heavenly knowledge; which they having rejected, God did also reject them:—whereas, on the other hand, Daniel assures us, that the people who know their God, shall be strong and do exploits: and they that understand among the people shall instruct many. If we I say, would thus consider, and moreover, that St. Paul, though he bare record of the Jews in his days, that they had a commendable zeal of God, yet blames them that it was not according to knowledge, we should surely, with that blessed Apostle, “count all things but loss for the excellency of the knowledge of Christ Jesus, that we might know him and the power of his resurrection.” And since the instruction of others is so effectual a means of obtaining it, we shall surely rejoice that God in his providential goodness, hath put such happy opportunities in our hands of propagating that knowledge in our slaves, and at the same time of improving it in ourselves, to their and our own unspeakable spiritual benefit. This will induce us to be careful and diligent, in searching and studying the holy Scriptures, those pure fountains of divine wisdom; “to lay up the word of God in our hearts, and in our souls; to bind them for a sign upon our hands, to be as frontlets between our eyes; to teach them to our children and *servants*; to speak of them when we sit in the house, and when we walk in the way, when we lie down, and when we rise up:” and strive to make them as plain, as intelligible, and as full to the view of ourselves and our households, as if they were written upon the door posts of our houses, and upon our gates. And as a farther spur to our diligence herein, we may add the dread of that heavy wo, threatened by our Saviour to the Scribes and Pharisees, who shut up the kingdom of heaven against men, and neither went in themselves, nor would suffer them that were entering to go in.

If a plague or other mortal distemper, were raging in our neighbourhood, we would, surely, make use of the best means in our power to keep it from our doors. Or, if it had already seized any of the family, we would endeavour by wholesome remedies to cure the sick, and administer proper antidotes to such as had not yet caught the infection to prevent it spreading farther. And if by such prudent means we

succeeded in recovering the distempered, or preserving the sound, we should in either case reckon it a great happiness, and sufficient recompense for the pains we had taken. Sin is a most dangerous and mortal disease of the soul, which having once got ahead is very difficult to cure, apt to spread fast, and often proves fatal to those who catch it. We all know and complain that vice abounds every where; and that no neighbourhood is free from wickedness of some sort or other. And as a set of religious principles is the only effectual remedy, under God, either for prevention or cure, is not this sufficient to awaken us to a timely care in the application of it?—But if any member of a family hath got this terrible disorder, it is surely high time for the master to look about him, and provide against the malignity, lest the whole body should be endangered by the mortification of the limb. One wicked servant entices another; this carries the temptation still further; and thus it proceeds from hand to hand, till it perhaps reaches the children of the house, and the master's own flesh and blood is often irrecoverably tainted. It is indeed hard to conceive, what mischief one wicked servant is capable of doing in a family, and how daringly he will proceed in spreading it, while he is under no restraint from religion or conscience, and no pains are taken to set him right. This then may be reckoned among the great advantages of instructing our slaves in the knowledge and fear of God: We cure them of the disorder of sin; or if they are so far gone, as we fail in that, we at least prevent its spreading further, preserve the rest from taint and corruption, and deliver our own souls.

We cannot but know, (if we are in the least acquainted with our own hearts) that we have many sins to answer for, which should God enter into strict judgement with us, must needs condemn us, beyond all hope of justification or acquittal. If, then, any advantage in this respect be offered us, ought we not cheerfully and thankfully to embrace the occasion, and lay hold of every opportunity given us, of lightening this burden, and staying the uplifted arm of divine justice? There are few of the common vices of mankind which do not affect more than one person, either by way of communication, example or offence. This is plain in the case of riot, drunkenness, gaming, swearing, scoffing at religion and seriousness, lewdness in deed or word, and such like. And, surely, the least acknowledgment we can make to God and the world, for the corruptions or offences our persuasions or examples may have caused, is, after we have seen the error of our ways, and repented of our misdeeds, to strive to convert and reclaim others, who remain in sin and ignorance, and to bring them into the right way. To this purpose our blessed Saviour having foretold to Peter his repeated denials of him, exhorted him, when he should be converted to strengthen his brethren. And St. James expressly saith, "brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Do we, then, my brethren, know ourselves to be sinners, and obnoxious to the just wrath of an Almighty, offended power? Do we know, that he expects we should strive to make some sort of amends for our own infirmities, by strengthening and confirming the minds of

our weak brethren? Do we know, that he hath promised by his holy apostle to hide or pass over a multitude of our sins, upon condition that we faithfully strive to convert other sinners? Hath God given us the means of performing this condition, by putting into our hands a number of poor, ignorant, unconverted souls? And shall we be so far wanting to ourselves and them as to suffer them to perish, and thereby entail the punishment of a multitude of sins upon our own heads, which otherwise, through the merciful promise of God in Christ, would have been remitted to us?

But there is yet the greatest and most glorious advantage behind, which bringing up the rear, crowns and establishes all the rest; namely, the glories of an happy eternity. And these are expressly promised, to such as labour for the conversion of souls. The fruit of the righteous is a tree of life, saith Solomon, and he that winneth souls is wise. They that be wise, saith Daniel, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. This is a reward beyond the utmost stretch of human imagination; a happiness as impossible to be described by the tongue of man, as it is for him to comprehend, even in thought, for eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.

And are all these benefits, all these unspeakable glories laid before us my brethren? Are we pressed and invited to accept them upon the easiest terms, and shall we hesitate and turn our backs upon them? Shall we sit still and expect that all these blessings should be bestowed upon us, without some care on our part in seeking for them? That God should do all for our glory, and we nothing for the advancement of his? Shall we vainly hope to rejoice forever in the presence of Almighty God, while we use no endeavours for causing joy in heaven over one sinner that repenteth, and is converted by our means? Can we set up any rational claim to be joint-heirs with Christ, and to be glorified together with him, if we refuse to be workers together with him in promoting the salvation of men? Or what reasonable hope can we entertain of shining forth as the sun among the righteous in the kingdom of their heavenly father, when we are so niggardly of the light of the gospel, which he hath so liberally and freely bestowed upon us; and instead of letting it shine in its full lustre before our poor, ignorant, benighted slaves, rather hide it under a bushel, and ungratefully suffer them to remain in darkness? No, my brethren, as the reward, so is the labour of love, set before us, and the one is not to be expected, without the performance of the other. And if we will pretend any right to the wages of heaven, as servants and stewards of the most high God, who hath entrusted us with his talents, we must, as it is just and equal, give a due proportion of Christian instruction to our ignorant slaves; so that advancing his kingdom, by the addition of so many subjects to it here, we and they may be received into it hereafter.

Which may God of his infinite mercy grant through our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Spirit, be glory and honour, praise and dominion, now and forever.—*Amen.*



## AN ABSTRACT OF AN ADMIRABLE ARTICLE SIGNED W. W.

In the "Protestant Episcopalian," for June 1833.

*Divine Revelation, the only source of the knowledge of God, now or ever in possession of mankind.*

(Continued from page 20.)

Admitting the books of the New Testament to be written by the persons whose names they bear, it is impossible not to observe an extraordinary coincidence, between the prophecies of the Old Testament and their fulfilment in the New. That among such a nation as the Jews, entrenched in institutions, designed and fitted for a wall of separation from all other nations, and for preserving among that people a true knowledge of God, almost extinct in every other nation, a new dispensation should arise universal in its nature and application, is a fact not to be accounted for on any principle of human nature, though it is stamped on the face of all the Jewish records. In one place, the heathen nations, on the prospect of an anticipated dispensation, are described as flying to it, as doves to their windows: and if we go back to the days of Abraham, we find in the promise, "in thy seed shall all nations be blessed," a prediction of what was said to the Jews, on its accomplishment, "your father Abraham rejoiced to see my day, and he saw it and was glad." How aptly do the facts recorded in the New Testament correspond with those predicted in the old. In Bethlehem is born an infant under the most obscure and humble circumstances, while the event is celebrated as an occasion of "glory to God on high, and on earth, peace and good will to men," without regard to the distinction of Jews and Gentiles.

This infant was the light anticipated for many ages, who was to be a "light to enlighten the Gentiles," and when about to enter on his work, he is pronounced to be "the Lamb of God, who taketh away the sin of the world." In his whole ministry, this object is kept strongly in view, and particularly in this injunction, "go into all the world, and preach the gospel to every creature." The result of the actings of these persons thus sent, has been the continuance of the Christian Church, altered from its Jewish form, and worshipping the true God according to a revelation given from himself, by inspiration. Wherever this religion spread, it put an end to idolatry, and all the impure rites of the heathen deities. Though the worship of the gods was embodied in all the public, civil, and military institutions, and all domestic concerns and interests, yet the "spirit and power" of the new dispensation, brought back the minds of men, to those truths possessed by all early nations, and, with the exception of one nation, so long lost to the world. Since the introduction of Christianity it cannot be proved, that in any nation, there has been the knowledge of natural religion, other than as acquired from that source of information.

Should there seem to be an exception in favour of Islamism, it must be recollected, that what is estimable in that religion was derived from the Christian and Jewish Scriptures. Many also in Christian

countries admit the existence of a God, and some of the truths easily deduced from the principle, and yet reject the popular creed founded on revelation. Probably this confession, severed as it is from all exercises of devotion, results from indifference to the subject generally, and merely causes them to approximate to public opinion as far as is consistent with their own notions of liberality and elevation above the superstitious vulgar. Their efforts, however, to weaken one branch or another of moral obligation, prove that whatever may be correct in their own theories would never have been attained by them but for their education and intercourse among Christian people. These causes account for an appearance of religious belief, in persons indifferent or hostile to revelation, while they are indebted to Christian society for the acknowledgment of truths, which, however agreeable to reason, were never furnished by the exercise of its power.

The views taken in this essay, are much strengthened by the consequences which result from locking up the Bible in a dead language. Agreeably to the natural bias of the human heart uncontrolled by divine grace, idolatry again exhibited itself in the deification of deceased men and women of the Church. That this should take place in a rule of faith, expressly intended for the destruction of idolatry, can be accounted for only by the existence of a propensity requiring the constant check of revelation. The professed object of this worship was to lead men from the creature to the Creator, and this defence was used in the early controversies between the primitive Christians and the heathen philosophers. But, in either case, the defence cannot stand before the law of Scripture against creature worship in any form. A minute resemblance between the characters in the pagan worship, and that succeeding it under the gospel might easily be traced to enlarge this sentiment. But whether it grew out of an erroneous zeal, or resulted from the ignorance of the middle ages is of no consequence, since it must be ascribed to that revolt from God, which requires the perpetual aid of revelation. In the great body of Christians, embracing many nations, how great is the difference in the point of idolatry between those to whom the Scriptures are sealed, and those to whom they are open, on account of an intermixture with people of an opposite description, and a policy by which it is not endured. Among the former the worship of saints is avowed; among the latter, it is evaded by subtle distinctions which may palliate, but not disprove the position, that the worship is substantially idolatrous.

If it be objected, that in countries, where men live uninfluenced in their religious opinions by any policy of government, they yet believe in the existence of a Divine Being; it is answered, that without any effort of their reasoning powers, they derive it from the multitude around them. This is the most rational conclusion, since there is not to be found the instance of an individual attaining it except through the channel of outward information. This is more credible since the more thinking unbelievers seldom stop short of the opinion that the whole subject of religion is foreign to the cause of moral obligation; which they think may rest upon the superiority of virtue over vice for

attaining happiness. This is practical atheism. The atheist is not bound to prove that there is no God; and if he can prove that the belief of such a being is not necessary to uphold the moral order of the world, there is in his favour all the evidence permitted by the nature of the subject.

While this position is maintained by some, it must enter, more or less, into the notions of all who entertain vague notions of a Deity, not habitually to be remembered or worshipped. This is the mere suggestion of social intercourse, unaccompanied by reflection. If it be objected, that on the decline of the true worship, instead of being totally extinguished, it was transferred to the works of his hands; it can be said, such is the sense of weakness in human nature, as to impel to the looking out for some power more than mortal. The other animals perceive their dependance on an ability superior to their own, that of man; the ox knoweth his owner, and the ass his master's crib. With man, the only sure resource is in the omnipresence, the omniscience, and the universally ruling providence of a Being revealed to them at the creation. St. Paul says, they have "not liked to retain him in their knowledge," they have sought substitutes for filling the void. The first expedient was to worship him through his works, the sun, moon, stars, and afterwards through other objects of nature, both animal and vegetable. In time, worship was offered to these without any reference to their author. At last, legislators and heroes were deified on account of their virtues. Were an apparent atheist to be assailed by a proficient in spiniozism, or materialism, according to any other of its atheistical forms, he would be unable to defend himself. The works of nature may be safely appealed to, as confirming the belief of God derived from revelation, but not from themselves. Were a voyager to be cast upon a desert island, and discover a watch, he would infer that some person had been there, but he has been prepared by his familiarity with the instrument, and his knowledge of the dependance of machinery on the will of the constructor. Any one having derived these truths from revelation, through any channel, may be confirmed in his belief by the contrivances of nature; but it does not follow, that he would have attained them without the aid of revelation. Those who are born deaf and dumb, possess no idea of a God, or any truth of the law of nature, until they have been instructed by means of the senses of sight and touch. This argument is conformable to Scripture.

When it is said in the eleventh chapter of Hebrews, "through faith we understand that the worlds were framed by the word of God," the act of the mind spoken of, has immediate reference to creative energy, acting in the formation of the worlds, and not as ascending from these to their almighty cause. Here faith, resting on revelation, is distinguished from knowledge, the fruit of investigation. It is an important point of view of the former subject, and guards against the reproach of there being less certainty attached to it than to the other. In the first chapter of Romans, the heathen are charged as faulty, because "when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened, and



they changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds and four footed beasts, and creeping things." In the two preceeding verses, it had been stated, that "what may be known of God, had been showed to them by him," and although "the invisible things of him are clearly seen" in the works of the visible creation, it does not express more than that they are attestations of what he has otherwise revealed concerning himself. It is afterwards added, "they changed the truth of God into a lie," which still gives to traditionary revelation priority in time. Although in this discussion, the argument has been limited to the point of the existence of a Divine Being, yet it equally bears on all points of what is called natural religion, not only by unbelievers, but by many who believe in the divine authority of the Bible. Lord Cherbury, the first deistical writer of England, places the essence of religion in "the dictates of a right mind, and true reason, that there is a God, that he is to be worshipped, that men are to repent of their sins, and that there are rewards and punishments in another life." If reason, by its native vigour, be the teacher of these truths, how is it that they never break through the ancient idolatry of paganism, in which so many nations were involved? And how is it that there are at this day, so many nations to whom the same truths would be strange things? Perhaps there will be alleged the following objection to the whole argument. If, as is affirmed, no effort of reason, however diligent, will ascend from the creature to the Creator; and if, as is also said, when the most useful and reasonable truths have been furnished by revelation, they are so liable to be perverted, and at last discarded; how can this be accounted for when, in other branches of knowledge, every acquisition is welcomed and made the means of further progress? There is but one answer, as was intimated in the beginning, and is to be found in those frailties which indispose men to the contemplation of an ever present God. If it should be thought to bear hard on the divine procedure, that his gift of revelation has been partially bestowed, let it be considered that like the question of the permission of moral evil, it is a subject which must be referred to the unsearchable counsels of God, not without the persuasion that under whatever dispensations his intelligent creatures may have been placed, they will all be judged according to their works, which implies dependance on the lights respectively enjoyed by them. In the mean time it should be matter of serious concern to those who are under the unclouded blaze of gospel day, that while they are in no danger of degenerating to the worship of wood and stone, they may fall into the idolizing of some object of depraved affection, which, no less than the other, is the robbing of the true God, of the honour due to his great name.

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The *cause* of our Earth's revolving around its axis is quite distinct from the double and mutually contracting forces which produce its annual orbit. Physics have not discovered, nor can rational conjecture assign, any reason for the diurnal rotation, except the commanding will and exerted power of the divine Creator.—*Sharon Turner.*

## CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 341. Vol. X.)

**CANON XXXII.—Of Episcopal Resignations.**—Whereas the resignation of the Episcopal jurisdiction of a diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared, that the Episcopal resignation of a diocese may take place under the following restrictions; that is to say—

**Sect. 1.** A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his council of advice, which shall record the said writing, and send a copy of the same forthwith to every clergyman and every parish in the diocese.

**Sect. 2.** At the next convention of the said diocese, held not less than three months after the delivery of the said writing to the council of advice, the proposed resignation of its Bishop shall be considered; and if two thirds of the clergy present, entitled to vote in the election of a bishop, and two-thirds of the parishes in union with the said convention, and entitled to a vote, and at that time represented, each parish having one vote by its delegate or delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

**Sect. 3.** The writing aforesaid, and the proceedings of the diocesan convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

**Sect. 4.** The said writing and proceedings, being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the Bishop who proposes to resign, may sit and vote as before in that House; and if a majority of the members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

**Sect. 5.** If no meeting of the General Convention is expected to be held within one year of the sitting of the diocesan convention aforesaid, the president of the standing committee of the diocese shall transmit copies of the said writing and proceedings of the diocesan convention to the standing committees of all the dioceses of this Church; and if a majority of them consent to the proposed resignation, the said president shall transmit copies of the said writing and proceedings, and of the consent of the majority of the standing committees, to every Bishop of this Church; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the president of the standing com-

mittee of the diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

Sect. 6. A Bishop whose resignation of the episcopal jurisdiction of a diocese has been thus confirmed shall perform no Episcopal act except by the request of the Bishop of some diocese, or of the convention, or the standing committee of a vacant diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and standing committees, as in the case of other degraded ministers.

Sect. 7. No Bishop whose resignation of the Episcopal jurisdiction of a diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

Sect. 8. A Bishop who ceases in any way to have the Episcopal charge of a diocese, is still subject, in all matters, to the authority of the General Convention.

**CANON XXXIII.—***Of the dissolution of all pastoral connexion between Ministers and their congregations.*—Sect. 1. When any minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the convention of the diocese, until they have made such satisfaction as the convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this Church or be eligible into any church or parish, until he shall have made such satisfaction as the ecclesiastical authority of the diocese may require.

Sect. 2. In the case of the regular and canonical dissolution of the connexion between a minister and his congregation, the Bishop, or if there be no Bishop, the standing committee, shall direct the secretary of the convention to record the same. But if the dissolution of the connexion between any minister and his congregation be not regular or canonical, the Bishop, or standing committee, shall lay the same before the convention of the diocese, in order that the above mentioned penalties may take effect.

This canon shall not be obligatory upon those dioceses with whose usages, laws, or charters it interferes.

**CANON XXXIV.—***Of differences between ministers and their congregations.*—In cases of controversy between ministers who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the convention of the same. And



if it appear to the Bishop and a majority of the presbyters, convened after a summons of the whole belonging to the diocese, or, if there be no Bishop, to the convention or the standing committee of the diocese, if the authority should be committed to them by the convention, that the controversy has proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his said presbyters, or, if there be no Bishop, the convention or the standing committee of the diocese, if the authority should be committed to them by the convention, shall recommend to such ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the Bishop and his said presbyters, or, if there be no Bishop, to the Convention, or the standing committee of the diocese, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his said presbyters, or, if there be no Bishop, the convention, or the standing committee of the diocese if the authority should be committed to them by the convention, with the aid and consent of a Bishop, may, at their discretion proceed, according to the canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocese, and prohibit the latter from a seat in the convention, until they retract such refusal, and submit to the terms of the recommendation; and any minister so suspended shall not be permitted during his suspension, to exercise any ministerial duties. This canon shall apply also to the cases of assistant ministers and their congregations.

This canon shall not be obligatory upon those States or dioceses with whose usages, laws, or charters it interferes.

#### EMULATION.

Emulation is another of the means resorted to, one which results in like manner from a defective system; it is universal in its application; there is hardly a child that is not made to experience its influence; it is generally considered not only perfectly allowable but laudable; and one of the most promising traits of character a child can possess. That it is connected with excellent qualities, such as sensibility, activity, genius, cannot be denied, but that it is also connected with other latent qualities that more than counterbalance these—that it has a tendency to foster some of the worst principles of our nature, is also equally true. Its direct tendency is to cherish some of the very worst forms of an inordinate self-love, insomuch that pride, vanity, contempt of others, and a consequent high opinion of ourselves are its immediate fruits. It is the clearest dictate of wisdom to adopt those means, and enlist those motives that shall suppress the evil, awaken, and strengthen in the bosom the good propensities of which we are susceptible, always remembering, that whilst we are instructing the child, we are forming the man, who in a short time is to take his station on the stage of human action, where the part he sustains will either be useful and honourable to himself, and the community, or the reverse, according to the influences to which he has been exposed.—*Carlton Moral Culture.*

## POETRY.

## A PRAYER WRITTEN IN SICKNESS.

BY BISHOP HEBER.

When sickness to my fainting soul,  
Her fearful form displayed,  
I to my secret chamber stole,  
And humbly thus I prayed :

If softened by th' impending stroke,  
My heart, O Lord ! will yield—  
In mercy thy decree revoke,  
And let thy wound be heal'd.

But if from memory's tablet soon,  
Ingratitude would tear,  
The bounteous Giver and the boon,  
Oh, hear not thou the prayer.

Rather than bear that blackest stain  
Within my breast— I'd brave  
The keenest throb of restless pain,  
The terrors of the grave.

If health unmerited return,  
Should bless my future days,  
Oh ! may I from thy spirit learn  
A daily song of praise.

But should I shortly hence depart,  
Or, lingering, suffer still,  
May that blest Spirit, Lord, impart,  
Submission to thy will.

## SIR HENRY WOTTON'S HYMN TO GOD ON THE APPROACH OF DEATH.

From the Christian Remembrancer.

Oh thou power, in whom I move,  
For whom I live, to whom I die.  
Behold me through thy beams of love,  
Whilst on this couch of tears I lie :  
And cleanse my sordid soul within,  
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,  
No rags of saints, no purging fire ;  
One rosie drop from David's seed  
Was worlds of seas to quench thine ire.  
O precious ransom ! which, once paid,  
That *consummatum est* was said ;

And said by him, that said no more,  
But seal'd it with his sacred breath.  
Thou, then, that hast dispung'd my score,  
And dying, wast the death of death,  
Be to me now, on Thee I call,  
My Life, my Strength, my Joy, my All.

## RELIGIOUS INTELLIGENCE.

*Missions.*—To aid this cause, with a special reference to the "Domestic and Foreign Missionary Society," several of our clergy have agreed to deliver a discourse with a view to a collection, monthly, in the afternoon, at St. Stephen's Chapel. The first discourse, it is understood, will be delivered by the Bishop, on the second Thursday in February.

*The Protestant Episcopal Church.*—"During the year 1833," says the Protestant Episcopalian, "our Church in the United States has continued to strengthen herself in the judgments of the sober-minded and pious, by a steady adherence to a scriptural system of action, which has looked for results not in over-heated excitement, precipitate conversions, or protracted meetings, but in the manifestation of the sober principles of Christian righteousness, in the humble turning of the heart to God, and in the faithful and persevering use of the means of grace, which, taken in conjunction with reliance on the atonement and the spirit of Christ, form, if there be any truth in Scripture, a sufficiently firm basis for Christian hopes."

*Eastern Diocese.*—The Convention was held 25th September—present, the Bishop, 40 of the Clergy and 34 of the Laity. There are 23 candidates for the ministry. Confirmed during the year 305. Consecrated 5 Churches. It was resolved to raise for the Bishop's salary \$600 by an assessment of about two per cent on the Clergymen's salaries. In his address the Bishop has these excellent remarks.—"As this Diocese contains several States, we have the greater need of some periodical or religious paper, by which intelligence may be communicated to our Churches, thinly scattered over a large extent of country, and which may help to unite us in faith and zeal and love. Such a work will, in my judgment, be most likely to succeed and be useful if undertaken, as were those which we have already had, by the enterprise, and at the responsibility of individuals, zealous for the promotion of true religion." \* \* "The best friends of the Church are they who are most willing and ready to spend and be spent in the promotion of its prosperity. Our words *cost us nothing*, and they are seldom worth more than they cost. They who *honour the Lord with their substance*, are generally the people who honour him in their hearts; they *who love in deed* are the most sure to love *in truth*. What is most needed is, that the contributions should be more general. If each would give something, though but a little, the amount would be considerable and the effect great. And the oftener people contribute for so good a purpose, the easier and the more pleasant do they find it. The Lord will not permit those who *lend to him* to be losers. It is he, who rarely gives, that thinks it a hardship, and feels it to be a burthen. They who do most are the least *'weary in well doing.'*" "Finally, my brethren, 'let brotherly love continue.' We are truly Churchmen and truly Christians, much in proportion as we 'put on



charity, which is the bond of perfectness,' and 'follow after the things which make for peace.' The first and great command is to love God supremely; and the second is like unto it. By *loving one another*, we fulfil the law, obey the gospel, and are known to be disciples of Christ. As the Christian advances in age, he less wonders that 'the disciple whom Jesus loved,' should towards the close of his life, so continually, as tradition says, exhort the people to observe this our Saviour's 'new commandment.' Without this, as St. Paul says, we are nothing; or as our Church expresses it, 'all our doings without charity are nothing worth.' Let our present deliberations, and our future intercourse, be 'with meekness and long suffering, forbearing one another in love.'—May we 'be of one mind; live in peace; and the God of love and peace be with us.'"

"It is evident indeed from the holy scriptures, from primitive usage, and from the nature of the Episcopal office, that preaching (?) is the especial and chief duty of Bishops." We have made this quotation for the purpose, very respectfully, of questioning its correctness. We are at a loss to conceive, how preaching is more the duty of the Bishop than of the Presbyter, or of the Deacon, provided, the latter "be admitted thereto by the Bishop." The especial and chief duties of the Bishop, we conceive to be government, ordination and confirmation. The first, if we recollect right, Hooker regards as "*the chief duty*," of the said officer.

In favour of "clerical associations," that is of the clergy leaving their own parishes, to preach in other parishes, not by way of exchange, but for the purpose of making an excitement in the visited Church, while their own congregations, and that even on the Lord's day are left as "sheep without a shepherd," the Bishop gives these reasons, some "have found them to be useful," and some "*believe them to be so*." As to the latter, we observe good motives are not the point of inquiry, and as to the former reason, the immediate advantages may be great, and yet the ultimate inconveniences overbalance them. The merit of these "clerical associations" is to be *tried* by their consistency with the well established principles of our Church, and with its canons and rubrics and usages, and by the injurious consequences which in other times and countries, have resulted from a similar measure. What was the nature and design of the connexion between the two Wesleys, Whitfield and others, founders of Methodism? The result in schism, and doctrinal error and disorderly practices we all know. It appears that some of the clergy in this Eastern diocese, are in favor of these associations, and others not. If they do take place, two parties are formed at once? Is not "party spirit," unfavourable to sound judgment and real charity? Is the Church to be no longer at unity in itself? Would it not be better for those in favour of the "new measure," to wave their inclination for the sake of peace and united action?

The Bishop suggests that the morning service is too long and recommends the clergy not to exceed in time "more than one hour and a half." As the service now stands, *this limit* can of course be observed. Is it wished to have it even less, or so to curtail the service, as to allow more time for the sermon? We confess a preference for the pro-

portions as they are—the services about one hour, and the sermon about half that time, and if any one thinks, a service that needs not to exceed one hour and a half, (sermon and all) is too long, we can only say there is no disputing about taste. The local considerations which make it desirable “not to keep the congregation in *after 12 o'clock*,” we are unacquainted with. The intimation that in our Morning Service, three services are united in one, is founded in a mistake:—“Peremptorily (says Blunt in his *History of the Reformation*) as some have asserted that our Morning Service for Sundays consists of three entire services intended for three several hours of prayer, and extravagantly long, merely owing to this clumsy consolidation of them all, it would not be easy to prove that such division did ever in fact obtain. Two services probably are united; the Morning Prayer, strictly so called, being one; the Litany and Communion the other; but that the two latter again were ever separated seems very doubtful, or, indeed, that the first continued for any great while after the Reformation to be severed from the rest. That such was the case originally, there are many reasons for believing.”

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*Kentucky.*—The Convention was held October 17–19; having been adjourned from June 13th, in consequence of the prevalence of the cholera—present, the Bishop, 3 of the Clergy, and 5 of the Laity. By the constitution of this diocese, no parish is allowed to send more than one lay-delegate. The whole number of Clergy is 9, candidates for orders 8, confirmed 63. It was resolved that “Friday the 18th of October, be appointed by this Convention as a day of humiliation and prayer, in view of the great losses sustained by the diocese during the past year, both of the clergy and laity, from cholera chiefly; which motion being seconded, was carried unanimously.” The several alterations in the Prayer Book, proposed by the General Convention were agreed to. The expenses of the diocese were ordered to be defrayed from the funds of the “Diocesan Missionary Society.” [Does not this indicate great pecuniary depression?]

In his address the Bishop makes these well timed and just remarks: “An infant diocese shorn of nearly one fourth of its strength within a year by one blow from the hand of the Almighty! Have not the hours of this morning been well employed in a public act of humiliation as a diocese, under so heavy a chastisement, and in fervent prayers to Almighty God that we may yet be permitted to see days of prosperity according to the days in which we have seen adversity?” • • • “From all we differ greatly on the subject of the ministry. Would it be Christian to avoid all conversation on this subject, painful as it often is to those around us, whilst consistency, principle and conscience, oblige us in practice daily to declare, that no man shall be accounted or taken to be a lawful minister, or suffered to execute any ministerial function in this Church, except he be called, tried, examined, and admitted thereunto, according to the form provided by the Church, or hath had Episcopal consecration, or ordination? If our conduct unequivocally proclaims this sentiment, do we not expose ourselves to the suspicion of either being ashamed of our sentiments, or of having

adopted an unfair method of propagating them, whilst we evade the discussion of every point of difference between ourselves and others? Is it not evidently our duty, on all proper occasions, frankly to avow our convictions, and to explain the grounds and reasons of them, as far as Christian courtesy, and the circumstances of the case will permit?" \* \* \* "If a form of prayer and an apostolic ministry are of *no* importance, surely, my brethren, we have sadly mistaken the direction of our labours! In that case, instead of asking which denomination is best approved by Scripture and primitive practice; should we not rather ask, which occupies the best vantage ground for doing good to the souls and bodies of men? And as generally speaking, that denomination occupies this ground whose numbers and resources are the greatest, should we not be bound to join one in one section of the country and another in another, as the case might be? But if we do really from our hearts believe that a scriptural liturgy best promotes, in the long run, the interests of pure religion, and that Christ and his Apostles understood quite as well as men of a much later age what orders in the ministry would best contribute to the same result, why then, with a martyr's humility, disinterestedness and zeal, we may well devote our life to the advancement of the interests of that Church in which these advantages are possessed to a most admirable degree."

\* \* \* "If by education, or for want of instruction, or examination, I was at this moment a stranger to the peculiar, and inestimable privileges of the Episcopal Church, with my present views and feelings, what would I not give, what would I not suffer, to be set right? If either of you had it in your power to enlighten and instruct me, let me ask how I should wish to be approached; and precisely with that spirit, and in that manner let me approach others. Let us do it in humility, knowing that we are but imperfectly enlightened and constantly liable to mistakes and errors. Let us do it with gentleness, making the greatest possible allowance for the prejudices of habit and of education. Let us do it in love, aiming at the profit, edification and happiness of him whom we would instruct: and through him at the good of the Church."

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*New-York Convention.*—Extracts from reports of Missionaries, continued from page 29. Missionary at Richfield—"The Church in this quarter is truly clothing herself with strength. The minds of men seem to be impressed with deep and solemn interest in her behalf. The beautiful site, which nearly forty years ago was selected, and on which, with much labor and pious zeal, *St. Luke's Church* was erected, being found an inconvenient location; the present congregation, emulating the spirit of their fathers, has superseded the old Church by a new one, which does great credit to their enterprize and taste, and is situated in the village of *Monticello*, three quarters of a mile from the first edifice. The new church was consecrated by our Bishop on the 13th of September, under circumstances deeply interesting to the thronging congregation then present. The day was delightful, and our Episcopal friends very generally attended from all the adjacent



towns. In the midst of them stood the patriarch of all the Churches in this region, *Father Nash*, rejoicing in what he deemed, by the blessing of God, the reception of some of the precious fruits of his early sufferings and toils. Though weakened by disease, and trembling under the weight of years, he has not yet left the field. But animated by the same spirit, which, denying every selfish motive, brought him, nearly forty years ago, into the wilderness as a Missionary, still he is doing what he can in the good cause. He goes from house to house, imparting useful instruction to young and old, and thus accomplishing truly not a little in the service of his Master and his Church."

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*The Sunday cause.*—The Secretary of War announces in his late report, that Sunday parades in the Army have been prohibited. His language is as follows: "Moral habits in the soldier constitute one of the best safeguards against the abuse of military power, and their inculcation has engaged the attention of this department, during successive periods of its administration. Amongst other measures, which have been adopted with this view, *you have recently directed the discontinuance of all parades on Sunday, in order that that day may be exclusively devoted to the purposes of instruction and improvement.* Certainly, in time of peace, no just reason can exist for converting a day of rest and devotion into a day of military parade." May not a sermon, preached before our last Convention on the relation of Christianity to our Civil Government, have had some effect in bringing about this desirable reformation?

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*Camp Meetings.*—A late writer defending these as conducted by Presbyterians, says, "the messenger who finds a sinner dying by the way, cannot go home to fetch his surplice or Prayer book before he can bring him help. He must proceed directly to preach to him the gospel." This may be wit, and was intended for ridicule, but is it truth? In *private* instruction or even in private prayer, the Episcopal minister puts on no surplice, and is not restricted to the Prayer book. In *public* ministrations he has an ecclesiastical dress, as the Hebrew Priest had by the direction of the wise God himself, and he uses precomposed prayer, as did our great High Priest the Lord Jesus, on many occasions, and in his dying hour. But as to preaching from the Prayer book, or being forbidden to preach extempore, as here insinuated, the author of the above sentence must know better. As to the time expended in preparing for public religious services, the putting on the surplice and fetching the Prayer book, would produce as little delay, as fixing the tents, benches, stand, and fetching the hymn books for a camp meeting.

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*Cathedral Institutions.*—"These institutions, were the nurseries of most of our chief divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to the Church; to them and to our Universities are our Church and nation indebted for the mightiest works, which have established her faith or edified her piety. It is natural, indeed, that lay

writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had mighty men, to whom all Christendom was much indebted, and not care to inquire what particular offices in the Church they may have filled; it is natural that they should turn to the list of the present dignitaries of our cathedrals instead of tracing out the unobtrusive history of our great divines; and it is equally natural that conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one and must be decided by history. Whether, then, we take a list, of our great divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our cathedrals, and selecting the great names, which there occur, we shall come to the same result, that to our endowments, and principally to those of our cathedrals, we are indebted for almost all the theology of our Church." \* \* \*

"It would be difficult to name many authors of elaborate or learned works, who were not members of Chapters."—*Rev. E. P. Pussey.*

*Wesley.*—In his Works, vol. ii. p. 74, says: "We believe it would not be right for us to *administer*, either Baptism or the Lord's Supper, unless we had a *commission* so to do from those Bishops whom we apprehend to be in a *succession* from the Apostles."

"We believe, there is and always was, in every Christian Church, (whether dependent on the Bishop of Rome or not,) an *outward priesthood* ordained by Jesus Christ, and an *outward sacrifice* offered therein, by men authorized to act as *ambassadors of Christ*, and *stewards of the mysteries of God*."

"We believe, that the three-fold order of Ministers\* (which you seem to mean by *Papal Hierarchy* and *Prelacy*,) is not only authorized by its *Apostolical* institution, but also by the *written word*."

Such were the opinions of Mr. Wesley, when he was forty-two years of age, and after he had been in the ministry twenty years, and engaged in itinerant preaching (I think) about seven.—*Epis Rec.*

#### NEW PUBLICATIONS.

*Parochial Lectures on the Law and the Gospel: by Stephen H. Tyng, D. D. Rector of St. Paul's Church, Philadelphia.*—These discourses are pious, conscience searching, and contain eloquent passages, as we think the following specimens will show: "As to gross outward violations of the law, many of you may be comparatively blameless. But who has rendered unto God that glory which is his due, and despised every thing, in comparison with him? Were we to trace that line of conduct which the law lays down, in the different relations of life, who would not be compelled, in view of it, to acknowledge that his transgressions were multiplied more than the hairs of his head, and as the sands upon the sea shore? And if we come to the tempers and dispositions which we have exercised and to the thoughts which we have harboured, who must not blush to lift up his eyes unto heaven and be ashamed and confounded in the presence of that God who searcheth the hearts? But to call to mind what we have done, or what we have left undone, will give us a very inadequate view of our sinfulness. If you would estimate yourselves aright, you must take the high standard of God's holy law, and see how infinitely short of your duty you have come, in every act of your lives, and in every moment of your existence. You must not inquire merely whether you have loved God at all, but how near you have come to what his law requires, and his perfections demand. You must trace the whole state of your souls from the

\* Bishops, Priests and Deacons.

beginning of their life, and estimate it by this rule. You will then see that your attainments have been as *nothing*, literally, I say, as *nothing*, in comparison of your short comings and defects. The poorest bankrupt that ever existed, has paid as great a proportion of his debt as you have of your debt to God; yea he is in a far higher state than you, for he, if he discharge nothing of his debt, adds nothing to it, but you have been augmenting your debt, every day, every hour, every moment."

"O, how very partially has the great object of the gospel been attained among you! Could I go from soul to soul before me, and see the mark of God's infallible determination of character rise upon your foreheads as I approached each; upon what numbers should I read that solemn word, *LOST, LOST!* in many cases, perhaps, beyond the reach of recovery! and what would be the probable result—but, that the greater portion of this assembly of immortal beings would be proclaimed to be still under the wrath of God and without hope in the world? This fact is awful; is it a fact? Am I now addressing hundreds who are denying the Lord that bought them, and bringing upon their souls a swift destruction? And are you careless and unconcerned under such views of your character and condition? Do you feel nothing? Have you no desire to be brought back to the fold of Jesus? Have you no wish to be saved in the day of his power? Will you choose as your portion, the darkness and despair in which unpardoned sin will inevitably involve you? I do ask you honestly and affectionately, will you determine to drive the Son of God from your souls, and lie down upon the unbeliever's everlasting bed?" \* \* \* "Poor deluded sinner—*lost!* O, how much is meant by that one word *lost*. The man has wandered from his home, the shadows of the evening are stretched out, the coming darkness hurries on despair. Alone in a wilderness, wearied with the day's anxiety and fatigue, with no track to lead him to his home, no prospect of repose but on the bosom of the desert, no shelter for the night but the chill atmosphere of his solitude, with what feverish delirium he throws himself upon the earth. Home, children, friends, comforts and joys, all crowd into his bewildered mind. But these are gone. He shall see them no more. He is *lost*, and many a heart is swelling with anguish at the fear he will return no more forever. No sound arrests his ear but the desert's blast, or the wild beast's roar; and hope, and peace, and reason too, have taken their flight from his disordered mind. But would you complete this picture of woe? See—a messenger of kindness comes to this lost man to tell him of a path to his home, and to lead him back to its secure repose. He wakes him from his dream, entreats him to arise and go with him, assures him that he will lead him in safety to his own abode, and with a thousand words of sympathy and love intercedes with him for his own deliverance. But reason and feeling and recollection have gone, and though he is lost, he refuses to hearken to his guide. He will listen for a moment to his kind offer and then lie down in the madness of despair, finally to perish, and turn a deaf ear to every entreaty and remonstrance. You pity the image which fancy has created, but you are *lost*, and will not pity the actual miseries of your own ruined, deserted souls, nor allow the Son of man, this messenger of mercy, to bring you back to his Father's house in peace."

Should the work, as is probable, pass to a second edition, we would ask leave to suggest the modification of some statements; a change of the phraseology, where it is liable to be misunderstood; and a reconsideration of a few sentiments and expressions which appear to us to embody unsound theology. More anxiety for the precision and orthodoxy of this work is reasonably entertained, as we are informed in the "introduction," that it contains "statements of those views of truth which the Protestant Episcopal Church teaches her members from the divine word, and which her clergy preach." We may add that its publication in the "Christian Library," must of course give it circulation, among many who are unacquainted with the doctrinal views of our Church.

Our author p. 29, speaks of "the personal imputation of this righteousness to the believer freely." We read in Romans iv. 5, "faith is counted for righteousness," and James ii. 23, "Abraham believed God, and it (viz. faith) was imputed to him for righteousness." But where is it said that the righteousness of Christ is imputed to any one? The phrase is objectionable because it countenances the Antinomian heresy that the righteousness of the Redeemer renders unnecessary personal holiness on the part of the believer. Our author on the contrary takes great pains to inculcate Christian obedience, and the whole scope of his work is adverse to Antinomianism. And yet there are sentences which do not correspond



with the general tenor of his views, as p. 135, "our souls are justified through *his obedience*." Our XIth Article says "we are justified by faith;" and our third Homily; "no man is justified by the works of the law, but freely by faith in Jesus Christ. The apostle teacheth three things which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice; and upon our part, true and lively faith in the merits of Jesus Christ, faith is *not man's* only work, without God." The Universalist maintains that man is justified by the obedience of Christ, but the orthodox say, by faith, which alone makes that obedience available. The expression "sovereign grace of God" p. 131, is a favourite one of course, with Antinomians and those who lean to their views. The lecturer uses it not in their sense, but we submit, would not another be preferable, for he says, p. 123, "if now *you will thankfully accept* his righteousness to be laid upon you, the work of the Son of man for you will be accomplished." Here he properly teaches that the man must "thankfully accept." Would it not be well to qualify the sentence quoted above in the same way, so that it may read thus: "Our souls are justified through his obedience, if now we will 'thankfully accept' his righteousness." On the same subject, p. 113, we have the reliance on Christ *qualified* by a reference to the necessity of "holiness and watchfulness" on the part of the man, who would not deceive himself. We need not add that we approve this cautious mode of proceeding, to prevent the abuse of the most comfortable doctrine of the atonement. But has this caution been sufficiently regarded in the following sentences, p. 131, "ye are saved by grace to the exclusion of all human power in *applying* this salvation unto you," and p. 132, "as the first gift of a dying Saviour sprung from God's unmerited love, so must our salvation by him, *in all its parts*," and p. 133, "its salvation is clogged with *no conditions*," p. 138, "there is a bountiful sovereign and Lord who offers every thing freely, and asks no price from the subject of grace." We submit whether these statements are not too broadly made. Are they not liable to the misconstruction that man has nothing to do but to sit down till irresistible grace comes upon him, or, as St. Paul exposes the error "to continue in sin, that grace may abound?" The general tenor of these Lectures, as we have said is opposed to such views, but these sentences and some technical expressions favour them too much. It is a little remarkable that directly after our author says "salvation is clogged with no conditions," he calls on his hearers to "accept it." They must accept it by faith, or they cannot have it. Is not that acceptance a condition?

In page 89 we read "all the steps of a good man are ordered by the Lord. Though he fall, he shall rise again; and his mercy God will not utterly take from him. In the seed which is sown in his heart there is a blessing, the beginning of life immortal. Cold and wintry as is the climate beneath which it has sprung; unkind and barren as is the soil in which it grows; doubtful and fading as its progress often appears, it cannot die. The hand which planted it will cultivate it with unceasing care, and will soon remove it to a happier region, where it will flourish, and blossom, and bear fruit forever; and the satisfied law will rejoice in the triumphs of grace which have brought the ransomed soul to eternal glory." This passage, to say the least, favours the doctrine that a man cannot "draw back unto perdition," or so fall from grace as to be eternally condemned. We should have thought that the author intended to guard against this Calvinistic heresy, in the passage quoted below, had he not prefaced it with "if you can suppose," Does he think, once a saint, always a saint? St. Paul seems to us to think otherwise, see Hebrews, vi. 6 and x. 39; see also our XVIth Article. "If you can suppose, (p. 111,) a renewed man, a child of God, to turn aside from following after holiness, and to enter upon the paths of disobedience, we affirm that that man is on the broad road to hell; all his righteousness shall not be mentioned in the day of his sin; but for his iniquity that he hath committed, he shall die, and unless he be converted unto God, and renewed in holiness, in the whole character of his soul, he shall be lost forever; for without holiness, no man shall see the Lord." This it seems to us, would be sound doctrine if it were not stated *hypothetically*.

In page 108, we are told, "the obedience accepted under the gospel is a china vase which is whole without a break; and is therefore said to be a perfect vase although it may be small in size, and inconsiderable in value and workmanship." This sentence and the whole scope of the argument there, seems to us to maintain

the doctrine of perfection as held by Wesley. To the same effect, p. 94, "when with our whole heart and strength we love the Lord our God; and with a principle of universal benevolence we love every creature as ourselves, this principle will lead to the performance of the duties of every possible relation in life." But in justice to the author we must quote other sentences which contradict the above, and correctly as we conceive, teach that man is advancing to a perfection which he does not reach while in the flesh, as p. 112, "Who are the real candidates for eternal bliss. They are those who are *growing* in holiness, who are maturing in deep and humble piety, and daily acquiring more of the blessed and delightful spirit of the Redeemer," and again, p. 100, "to this (perfect holiness) the exertions of every Christian are to be directed; and although we come infinitely short of this, we have no right to adopt an inferior standard."

Does our author hold the doctrine of personal unconditional election to eternal life. We have not detected it in the first eleven Lectures, (we have read no more) except in the following passage, p. 137, where we think we discern this heresy, but hope we are mistaken: "The acceptance of it, (salvation) by your hearts, and the peace and holiness which this acceptance gives, are alike the results of a principle of love in God, which looks to no merit, or strength, or recompense, in the creatures to whom the gift is made. The same determinate counsel and purpose of divine mercy which delivered up a Saviour to be crucified for you, will, in the last day, finish your salvation by crowning you with him." If it is intended not to inculcate the Calvinistic theory respecting election, we conceive this sentence ought to be corrected, and we would respectfully ask whether it is correct to say, p. 135, "the work of our salvation is *accomplished* when we are finally interested," &c. While in the flesh man is working out his salvation, God working in him, and the said work, (so we have been accustomed to think) is not accomplished till death has placed his seal on feeling, and action.

Hereafter we may notice the last eight Lectures, which as yet we have not read. To conclude. We admire the piety, the earnest appeals to the sinner; the stress laid upon the great truths of human depravity, and the necessity of a divine Redeemer and sanctifier, in these Lectures. But to avoid misunderstanding the author's theology, it will be necessary to read all or the greater portion of his whole book, and to compare Lecture with Lecture. We make this remark from our own experience. On reading one Lecture we concluded the design was to enforce certain views of Christian doctrine which we became satisfied on reading other Lectures were not entertained by the author. Might not this inconvenience be remedied, as we before suggested, by excluding technical expressions, qualifying some of the sentences, and superseding words of doubtful meaning by those which cannot be, or are less liable to be misunderstood? Too many readers merely dip into a book, and he who reads only some of the pages which we have quoted above, would unavoidably receive an erroneous impression.

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*Lay Ministrations not assumed without danger.*—This is a republication of a Sermon which first appeared in the "Gospel Advocate," printed at Boston, September 1822. The important truth which it enforces, (though obvious for the very existence of a divinely commissioned ministry implies that its offices cannot be assumed by laymen without contravening the will of God,) has been too much overlooked in all ages of the Church. And perhaps it was never more seasonable than at present, in our country, to call attention to it. If the Protestant Episcopal Church ever anticipated that laymen were to officiate as ministers, and so to lead in social devotion, (family worship is of course excepted,) would she not have required them, as she does her clerical members to bind themselves "to conform to the *worship*" of the Church? And in like manner, if lay exhortation was to be allowed, would she not have required lay, as well as clerical members to sign the articles and engage to inculcate Christian truth as laid down in those articles, and in general to conform to "the doctrine and discipline" of the Church? We would invite attention to the useful discourse, which is now circulated as a tract, by the following impressive remarks quoted from it: "God has his own instituted method of instructing and enlightening his household. He chooses not that men should rashly take the office upon themselves of instructors, censors, and guides of their brethren; and they, who in some portions of the Christian community, may be frequently found asserting their right and capacity, uncalled and uninstructed, to

teach, and exhort, and admonish, are in direct counteraction of advice, such as that which the apostle may be understood to give, when he says, 'my brethren be not many of you masters.' " "While we rejoice in the blessings of religious freedom, which it is the manifest will of God that the professors of the religion of Christ, ever should enjoy, we must lament the abuses to which man, in the spirit more of antichrist, than of the gospel law of liberty is forever perverting it; and applying the language of the apostle before us, to such abuses, may reasonably feel ourselves required to disapprove, and, by all prudent and consistent means, restrain and discountenance, the pride of individual opinion, or the excessive ardour of individual feeling and persuasion in religious things, which would lead men, with little opportunity of qualification for such an office, to affect to be teachers and leaders of their brethren. We have seen this evil in our day, operating to no small extent; and perhaps it may have encroached on the order and harmony, in some portions of its territory, of our own communion."

"O, who sees not the awful risk they run, who thus take upon them to regulate the opinions, and authoritatively influence the actions of their fellow men, in things of sacred and eternal import! The admonitions of friendship, and the kind suggestions of charity for the souls of men, are always consistent with the duty of every member of the Church of Christ, however humble his lot, or small his opportunity of improvement. But we can be at no loss to distinguish these from the magisterial attitude too often taken, and the task assumed for systematic execution, of instructing and guiding the minds of men, to the supply of their deficiency in knowledge, or the correction of their errors of opinion, or the animation of their too cold and formal religious conduct." "Spiritual pride is the real principle of this conduct, (unknown perhaps, sometimes, to him who indulges it,) whatever of benevolence for men, or of zeal for God, it may affect to have for its motive. It is because men, by some unaccountable delusion of their own evil heart, are persuaded that they are wiser and better than others, that they would undertake to be their masters in Israel. Let then, a true, be substituted for this extravagant self-estimation, and men will learn that it is enough for them, that they improve to the utmost that they can, the occasions heaven may afford them to become wise unto salvation; and while they let their brethren have their prayers and their counsel, seasonably, and in the spirit of meekness and fear administered, labour to work out their own salvation with fear and trembling."

### *Pro. Epis. Society for the Advancement of Christianity in So. Ca.*

The Librarian reports the following donations to the Library:

*By the Author.*—A Sermon, preached in St. Michael's Church, Charleston, before the Convention of the P. E. Church of the Diocese of South-Carolina: by the Rev. J. Adams, President of the College of Charleston, &c. 8vo. 2nd edition. 1833.

An Address, delivered 30th October, 1833, in the Chapel of the College of Charleston, before the Euphradian Society: by the Rev. J. Adams, President of the College of Charleston, &c. 8vo. pp. 52. Charleston, 1833.

*By A. E. Miller.*—The Church of God, in a Series of Dissertations: by the Rev. Robert Wilson Evans, Fellow of Trinity College, Cambridge. 12mo. Philadelphia, 1833.

### *Parish Library of St. Philip's Church.*

The Librarian reports the following donations to the Library:

*By Mrs. E. A. Clarkson.*—The Missionary Herald. vol. 29, 1833, Nos. 11 & 12.

The Gospel Messenger, and Southern Episcopal Register; by members of the Protestant Episcopal Church, vol. 8, 1831, and vol. 9, 1832.

Also, several periodical papers and pamphlets of proceedings of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

### **EPISCOPAL ACTS.**

#### **EPISCOPAL CONSECRATION.**

On Tuesday, January 14, 1834, in Christ Church, Philadelphia, the Rev. James Hervey Otey, D. D. was consecrated to the office of Bishop of the Diocese of



Tennessee, by the Right Rev. Dr. White, Bishop of the Diocese of Pennsylvania, Presiding Bishop of the Protestant Episcopal Church in the United States; the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania; the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York; and the Right Rev. Dr. Doane, Bishop of the Diocese of New-Jersey, being present and assisting.

## ORDINATIONS.

*By the Right Rev. Dr. Bowen, Bishop of the Diocese of South Carolina.*—On Sunday, January 19, 1834, in St. Paul's Church, Radcliffeborough, Mr. Peter J. Shand, was admitted into the Holy Order of Deacons.

*By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.*—On Sunday, December 22, 1833, in St. Stephen's Church, Philadelphia, Mr. Thomas Crumpton, was admitted into the Holy Order of Deacons.

*By the Rt. Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.*—On Sunday December 22, 1833, in St. Mark's Church, N. Y. the Rev. Robert Davies, Deacon, was admitted into the Holy Order of Priests.

*By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut.*—On Wednesday, December 18, 1833, in St. James' Church, New London, the Rev. Isaac Hallam, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Wednesday, November 12, 1833, at Providence, Rhode Island, the Rev. James Richmond, Deacon, was admitted into the Holy Order of Priests.

## CONSECRATION OF CHURCHES.

The following Churches have been solemnly consecrated to the Christian worship of Almighty God.

*By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania,* St. Andrew's Church, Chester county, December 14th, 1833.

*By the Right Rev. Dr. McIlvaine, Bishop of the Diocese of Ohio,* All Saints Church, Portsmouth, November 28, 1833.

## CALENDAR FOR FEBRUARY.

2. *Sexagesima Sunday.* Festival of the presentation of our Lord in the temple. A sermon will be preached, and a collection made in St. Stephen's Chapel, in aid of the funds of the Protestant Episcopal Female Domestic Missionary Society.

Anniversary of the Sunday School Society of St. Philip's Church; (it will be celebrated on Monday the 3d of February.)

4. Anniversary of the Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina.

5. Meeting of the Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina.

7. Anniversary of the Protestant Episcopal Missionary Society, composed of young men and others.

9. *Quinquagesima Sunday.*

10. Anniversary meeting of the Diocesan Sunday School Society of So. Ca.

12. *Ash Wednesday.*

16. *First Sunday in Lent.*

17. Quarterly meeting of the Juvenile P. E. Society.

23. *Second Sunday in Lent.*

24. *St. Matthias.*

## ERRATA.

Page 1, line 11, of the Address, for "interrupting," read "interrupt."

" 2, " 6 from the end, erase the words "we ask."

## Statement respecting the Gospel Messenger.

During 1833, died of its subscribers, - - - - 9

" " withdrew, " - - - - 19

Total loss of subscribers, - - - - -28

Will not the friends of the Church come forward and supply this loss? Will not the clergy in particular, invite the attention of their parishioners to this statement?

☞ A kind friend has sent \$15 for five copies of the work, to be distributed by the "Ladies Domestic Missionary Society."